

中英文对照

郭国良 / 编译

智慧之声

——外国名人演说精粹



Voices of Wisdom



百花文艺出版社

BAIHUA LITERATURE AND
ART PUBLISHING HOUSE

对照

Voices of Wisdom

智慧之声

——外国名人演说精粹

郭佩珊 编译



百花文艺出版社

BAIHUA LITERATURE AND
ART PUBLISHING HOUSE

图书在版编目(CIP)数据

智慧之声:外国名人演说精粹/郭国良编译. —天津:
百花文艺出版社, 2003
ISBN 7-5306-3695-2

I. 智… II. 郭… III. 名人—演说—汇编—世界
IV. I16

中国版本图书馆 CIP 数据核字(2003)第 054145 号

百花文艺出版社出版发行

地址:天津市和平区西康路 35 号

邮编:300051

e-mail: bhpubl@public.tpt.tj.cn

<http://www.bhpubl.com.cn>

发行部电话:(022)27312757 邮购部电话:(022)27116746

全国新华书店经销

河北省永清县第一胶印厂印刷

*

开本 850×1168 毫米 1/32 印张 9.125 插页 2 字数 204 千字

2004 年 3 月第 1 版 2004 年 3 月第 1 次印刷

印数:1—6000 册 定价:16.00 元

引 言

优秀的讲演辞大都再现了历史瞬间壮观的一幕,展示了演说者卓越的智慧 and 才华,因而具有无与伦比的永恒艺术魅力。演说几乎与人类文明史共生共长。早在四千多年前,古埃及的法老就意识到演说的无比威力。及至古希腊和罗马时代,演说术、雄辩术、修辞学更是蔚成风气,达到了灿烂的峰巅。

历来的演说大师们都以哲人的智慧、犀利的语言、真实的情感、独特的灵性、卓异的风采打动和征服无数的听众,震撼人们的心灵。本书以英汉对照的形式,收录了世界历史上著名的演说辞34篇。它们犹如一篇篇战斗的檄文,一支支熊熊的火炬,一曲曲美妙的乐章,一朵朵奔放的浪花,扣人心弦,撼人心魄,令人陶醉。因此,展读这些演说,有助于丰富知识,激励人生,陶冶情操,获得美的享受。

书中如有不当之处,祈望读者匡正。

郭 国 良

2003年5月于杭州

目

录

苏格拉底	申辩 2
马柯斯·朴斯厄斯·加图	为罗得岛人申辩 8
马柯斯·图利厄斯·西塞罗	对卡提林的第一篇控告辞 14
马丁·路德	在沃姆斯议会上的讲话 32
威廉·皮特	反对在没有代表的情况下征收 印花税 42.
乔治·华盛顿	首任就职演说 57
拿破仑·波拿巴	向老侍卫队告别 69
西雅图酋长	给美国政府的答复 72
亚伯拉罕·林肯	葛底斯堡演说 81

弗里德里希·恩格斯	在马克思墓前的讲话 87
安得鲁·卡内基	成功之路 93
马克·吐温	我也是义和团 100
弗兰克林·耐特·莱恩	制造国旗的人们 106
尤金·维克多·德布斯	我反对这个社会制度 113
莫罕达斯·甘地	向美国呼吁 119
温斯顿·丘吉尔	热血、汗水和眼泪 125
富兰克林·罗斯福	在宾夕法尼亚大学的演说 132
	要求国会对日本宣战 139
小约翰·洛克菲勒	家族的信条 145
查理·卓别林	要为自由而战斗 151
托马斯·史特恩斯·艾略特	诗歌的伟大意义 158
威廉·福克纳	人类将战胜一切 167
欧内斯特·海明威	写作是一种孤寂的生涯 173
伯特兰·罗素	我们该选择死亡吗? 178
约翰·菲茨杰拉德·肯尼迪	就职演说 187
约翰·斯坦贝克	道与人同在 199
道格拉斯·麦克阿瑟	责任——荣誉——国家 207
马丁·路德·金	我有一个梦想 216
理查德·尼克松	在欢迎宴会上的讲话 229
芭芭拉·乔丹	在民主党大会上的基调演说 236
玛格丽特·撒切尔	在关于香港前途的联合声明签字仪式上的讲话 246
威廉(比尔)·克林顿	第一次就职演说 253
查尔斯·斯宾塞	致戴安娜 267
威廉·盖茨	在清华大学的演讲 277

苏格拉底

苏格拉底(公元前 469—公元前 399),古希腊唯心主义哲学家。雅典人。他与柏拉图、亚里士多德共同奠定了西方文化的哲学基础,其学说具有神秘主义色彩。他认为哲学的目的不在于认识自然,而在于“认识自己”,以“自知其无知”标榜。在伦理观上,他提出了“美德即知识”的重要原则,把道德同知识完全等同起来;在宇宙观上,他是有神论者,认为自然是神按一定目的创造的;在政治上,他公开反对雅典民主派。公元前 399 年,他以“传播异端”和“腐蚀青年”罪被希腊奴隶主民主派法庭判处死刑而饮鸩身亡。临死前,他在法庭上发表了这篇惊世骇俗的辩词。

面对法庭上聚集的 501 名审判官和数千名旁听的群众,这位古稀老人坦然自若,侃侃而谈,锋芒毕露。他在和对方论辩时,不断向对方提出问题,层层深入,步步紧逼,使对方理屈词穷,窘态百出。苏格拉底因此被后人尊为“最智慧的人”。

申 辩

假如从另一角度思考,我们就会发现,死亡无疑是件好事。死亡要么虚无缥缈,浑然不觉;要么如大家所言,灵魂经历变化,由这一世界移居到另一世界。倘若你认为死后并无知觉,死亡犹如无梦相扰的安眠,那么,它实乃受益无穷了。如果某人把安恬无梦的一夜同一生中的其他日子相比,看有多少日夜比此夜更美妙舒适,我想他举不出多少个日夜。且不说平民,就连显赫的帝王也是如此。倘若这就是死亡的本质,那么我认为死乃一得,因为这样看来,永恒只不过区区一夜罢了。可倘若死亡只是迁往另一世界的旅程,而那儿如人之所言,居住着所有死者,那么,我的诸位朋友、法官们,还能有什么事情比这更美妙的呢?假如游历者到达阴间时,摆脱了尘世的判官,能在那儿见到审案断狱的真正法官迈诺、拉达门塞斯、埃阿科斯、特立普托里玛斯,以及一生公正的神的诸子,那么他就不虚此行了。如果可以同俄耳甫斯、缪萨尤斯、赫西奥德、荷马相互交谈,谁不愿意舍弃一切?

倘若果真如此,我会万死不辞。我多么希望碰见帕拉默底

斯、蒂拉蒙的儿子埃杰克斯以及其他受不公正审判而死的古代英豪,与他们一起交谈。依我之见,互相诉说彼此的苦难,可谓其乐融融。尤为重要的是,我可以像在这个世界一样,在那一个世界里继续探求知识之真伪;我可以明辨谁是真正的智者,谁是冒牌货。法官们啊,若能审察远征特洛伊的伟大统帅,或奥德修斯,或西绪福斯,或无数其他的男男女女,还有什么不愿舍弃的呢?与他们交谈,向他们请教,那真是其乐无穷啊!在那个世界里,绝不会有人因提问而被置于死地!绝对不会。如果传言属实,他们除了比我们快乐之外,还会永生不朽。

法官们,为死亡喝彩吧!要知道,无论生前死后,好人都不会横遭恶果,他和家人都不会为诸神所抛却。快要降临我身上的结局绝非偶然。可是我清楚地知道,我已死期临头,得以摆脱一切烦恼,实为善事,因此未有神谕显现。因为这个缘由,我并不怨恨起诉者或者判罪者。虽然他们对我怀不怀好意,却未令我受害。不过,我可要稍稍责怪他们的不怀善意。

然而,我仍然有一事相求。诸位朋友,我的儿子成年以后,请代我严加管束。倘若他们重财富或其他事物而轻品德,那么请像我规劝你们那样规劝他们;倘若他们一无所长,却自命不凡,那么,请像我谴责你们那样谴责他们,因为他们疏忽了本应重视的事物,因为他们本属渺小却自命不凡。你们若能这样做,我和我儿子便会自你们手中得到正义。

离别的时刻已到,我们要各奔前程了——我将走向死亡,而你们继续生活。生死孰优,只有老天知晓。

公元前 399 年

Apology

Socrates

B. C. 399

Let us reflect in another way, and we shall see that there is great reason to hope that death is a good; for one of two things—either death is a state of nothingness and utter unconsciousness, or, as men say, there is a change and migration of the soul from this world to another. Now if you suppose that there is no consciousness, but a sleep like the sleep of him who is undisturbed even by dreams, death will be an unspeakable gain. For if a person were to select the night in which his sleep was undisturbed even by dreams, and were to compare with this the other days and nights of his life, and then were to tell us how many days and nights he had passed in the course of his life better and more pleasantly than this one, I think that any man, I will not say a private man, but even the great king will not find many such days or nights, when compared with the others. Now if death be of such a nature, I say that to die is gain; for eternity is then only a single night. But if death is the journey to another place, and there, as men say, all the dead

abide, what good, O my friends and judges, can be greater than this? If indeed when the pilgrim arrives in the world below, he is delivered from the professor of justice in this world, and finds the true judges who are said to give judgment there, Minos and Rhadamanthus and Aeacus and Triptolemus, and other sons of God who were righteous in their own life, that pilgrimage will be worth making. What would not a man give if he might converse with Orpheus and Musaeus and Hesiod and Homer?

Nay, if this be true, let me die again and again. I myself, too, shall have a wonderful interest in there meeting and conversing with Palamedes, and Ajax the son of Telamon, and any other ancient hero who has suffered death through an unjust judgment; and there will be no small pleasure, as I think, in comparing my own suffering with theirs. Above all, I shall then be able to continue my search into the true and false knowledge; as in this world, so also in the next; and I shall find out who is wise, and who pretends to be wise, and is not. What would not a man give, O judges, to be able to examine the leader of the great Trojan expedition; or Odysseus or Sisyphus, or numberless others, men and women too! What infinite delight would there be in conversing with them and asking them questions! In another world they do not put a man to death for asking questions, assuredly not. For besides being happier than we are, they will be immortal, if what is said is true.

Wherefore, O judges, be of good cheer about death, and know of a certainty, that no evil can happen to a good man, either in life

or after death. He and his are not neglected by the gods; nor has my own approaching end happened by mere chance. But I see clearly that the time had arrived when it was better for me to die and be released from trouble; wherefore the oracle gave no sign. For which reason, also, I am not angry with my condemners, or with my accusers; they have done me no harm, although they did not mean to do me any good; and for this I may gently blame them.

Still I have a favour to ask of them. When my sons are grown up, I would ask you, O my friends, to punish them; and I would have you trouble them, as I have troubled you, if they seem to care about riches, or anything, more than about virtue; or if they pretend to be something when they are really nothing,—then reprove them, as I have reproved you, for not caring about that for which they ought to care, and thinking that they are something when they are really nothing. Any if you do this, both I and my sons will have received justice at your hands.

The hour of departure has arrived, and we go our ways—I to die, and you to live. Which is better, God only knows.

马柯斯·朴斯厄斯·加图

马柯斯·朴斯厄斯·加图(公元前 234—公元前 149),罗马政治家、演说家、第一位重要的拉丁散文作家。出生于农民家庭,参加过第二次布匿战争。由于擅长演说和精通法律事务,进入罗马政界,先后担任过财务官、营造官和撒丁行政长官,后当选为监察官。他全力维护罗马的“古风”,同一切希腊的影响做斗争。任期届满后,他继续鼓吹他的社会学说,并在法庭上不断进行政治斗争。他对拉丁文学的影响极大,著有《史源》、《农书》等书,还编过一部百科全书,一部供自己儿子阅读的《格言集》。他生前至少发表了 150 篇演说。《为罗得岛人申辩》是其中著名的一篇,可惜它只留下了一些断片残章。

为罗得岛人申辩

我知道,多数人在飞黄腾达之时都会得意洋洋、沾沾自喜、趾高气扬。我们在上次作战中一帆风顺,我深切希望我们不要因考虑欠周而铸下大错,致使我们胜利的光芒黯然失色;我希望我们不要得意忘形。逆境使人头脑清醒,明白何为当务之急;而顺境却容易令人欣喜若狂,偏离冷静的思考和明智的判断。正因上述缘由,我敦促劝告诸位,待过度的兴奋消退,等我们往常的自制力回复之时,再就此问题作出决断。

我承认,罗得岛人不愿看到我们战胜波斯王。然而,不单单罗得岛人如此,许多其他民族和国家均表达过相同的愿望。我相信,罗得岛人以上述的态度来看待这场战争,并非是有意要冒犯我们,而是出于一种自然而然的恐惧。他们害怕,我们一旦在这世上无所忌惮便会为所欲为;他们害怕,他们很快就会像其他许多民族一样成为我们帝国统治下的奴隶。他们这样做,无非是出于维护自由的愿望,况且,他们并未公开声援波斯王。

请诸位稍停片刻,想想我们是多么关切自身的利益,远远超过罗得岛人关切他们的福利。假如我们中的任何一人预见自己

的利益可能受损,他会竭尽全力避免损失。然而,罗得岛人明白白知道他们的利益可能受损,却一直耐心地忍受。

我们现在是否要一下子放弃和罗得岛人友好而得的巨大好处,并剥夺为他们带来的同样的好处呢?要是这样的话,我们说罗得岛人想要做的事,我们自己岂不是先就做了吗?

.....

一个人说他打算行善而实际上并没有行善,这样的人当然是不应当受到尊敬。那么,罗得岛人并没有做什么错事,而只是有人说他们有此念头,难道竟能因此他们就该陷入更险恶的困境吗?

“可是这些罗得岛人,可真傲慢。”他们说。这一谴责倒触动了我和我的孩子们。就算他们傲慢吧,那又和我们有什么相干呢?难道因为有人比我们更傲慢,我们就该大发雷霆吗?

In Defense of the Rhodians

Marcus Porcius Cato

I know that most men in the hour of success and prosperity become exalted in spirit and feel excessive pride and haughtiness. Since, then, we have fared so well in our late war, I am anxious that we should commit no blunder in our deliberations to dim the luster of our triumph, and that we should not manifest our joy with too great exuberance. Adversity brings men to their senses, and shows them what must be done; but prosperity is apt to turn men, in the excess of their joy, aside from the path of cool deliberation and sound judgment. It is for this reason that I urge and persuade you to postpone the determination of this matter until we recover from our excessive joy and regain our usual self-control.

I admit that the Rhodians did not wish to see us conquer the king of Persia. But the Rhodians are not alone; many other peoples and many other nations have expressed that same wish. And I am inclined to believe that their attitude in this war was due not to any desire to affront us, but to the very natural fear that if there

was no one in the world whom we feared, and we should have our way, they, like many other nations, would soon become the slaves of our imperial rule. They were prompted only by a desire to preserve their liberty. And yet they never openly aided the Persian king.

Pause now for a moment, and consider how much more solicitous we are about our private interests than the Rhodians have been about their welfare. If any one of us foresees a possible injury to his private interests, he struggles might and main to avert it. Yet the Rhodians have patiently submitted to such a possible injury to their welfare.

Shall we now give up all at once the great advantages of our friendship with the Rhodians, and deprive them, too, of equal advantages? Were we not the first to do in fact the very thing which we now say the Rhodians wished to do?

...

It certainly is not proper that a man should be held in esteem merely because he says he has had a disposition to do good when in fact he has not done so. Shall the Rhodians, then, be in a worse position, not because they have actually done wrong, but because they are said to have the desire to do so?

“But these Rhodians,” they say, “are proud.”—a reproach that touches me and my children. Suppose they are proud. What is that to us? Are we to lose our temper because some one else is prouder than we?